361 Finally, we left, and went to the center of Balombarú.
346 Then we went off on a side road, well away from the main kampong, where the karaëng, imam and the mosque are located. The road is dusty and bumpy. Upon arrival there we went to Rahim's house. He pointed out his mother who seemed to be a rather old woman, but who was nursing a child, I thought. In front of the house, which was not too good, was a Koran school which consisted merely of a covered place with a platform and a few benches. Here were about three small boys sitting around. It is almost a part of the house and seemed to me to show the tendency to crowd things together. No teacher was present so far as I could see, but there was one small boy, perhaps nine years old, who had
576 a Koran open and was looking at it. We went into the small
593 front yard of the house and out came Rahim's father. He was an old fellow, very self-possessed, and I found out later that he is a thatcher. There were nipa bundles and thatch layers all around. I noticed that Rahim paid practically no attention to his mother. He talked apparently without any emotion or formality to his father, and with no show of pleasure. I wonder if this is normal (Rahim is a Mohammedan).
123 Then we went to the house of one of the kampong elders
342 after Rahim had explained to his father what I was doing. This
352 elder's house was in pretty good condition, with a sitting room
177 under the main part, that is, in the fenced underpart which is evidently not usually used for living. All of these houses have stairs leading to the main part of the house. And in most cases there are a few boards over an open gutter in front. As we talked I noted a girl next door pounding rice. We sat down
123 after the old man came in, around a table using chairs just as
291 in a European house. The old man was dressed in a European
177 style shirt. All these older people seemed to wear a type of plaited songkok [a cap or hat, especially of a type worn by Moslems], while the younger folks wore felt ones. This
000 fellow was very dignified. Then two others came in. One was evidently a storekeeper, the other one I am not sure. They were a bit more giggly, but not markedly so. The old man was very impressive. Rahim gave a long recital, again including the Malino story. One of the wives was very amused by it and he went over it again. Nothing was served here. I
203 found out about the administrative structure of the village as
666 above. I also found out about elections. Rahim said that when
624 elections were held, or there was another important matter
596 to be discussed, a drum is beaten to call all the men to a meeting. The karaëng stands there but says nothing. Beside

him stands the kampong chief. The latter calls for a vote, and each elder votes, his family members invariably voting on his side. They are not formally designated, it seems that each of the elders is approximately equivalent to the head of an extended family, though perhaps not all of his clingers-on are his relatives. And voting is by such blocs. Perhaps this is changing? For example, suppose a man like Rahim is against his father's vote, and thus the family bloc splits. 203● 666 624 596

While Rahim was talking in Makassarese I questioned van Heekeren further. He said that he thought most, if not all, kampong folks still were very firm in their beliefs in the karaeng's mana. Finally, after the old man said that he was willing to help out on the project, we started to leave. As we did, the storekeeper invited us all to his store next door. Before this, children gathered at the front door and the old man shooed them away. He kept ordering people around too. For example, he told one to lay a cloth over a broken place in the roof where the sun was striking van-Heekeren. 778 565 574

The store hasa brick underwall, and a house above. It appears good and cool. The keeper prepared an ice and berry soda. He kept filling the glasses. They always accepted my cigarettes. We sat around a table and Rahim talked further, as van Heekeren and I listened or talked between ourselves. We sat for a long time.

I saw a school book which was reminiscent of the United States. It was for the first grade, and for Malay. Rahim said it was used in the village school, which we saw later in a larger kampong opposite the mosque (earlier we had seen the Mohammedan school, also in a good building), and it appeared to be a large and rather good structure in the usual style, i.e., a white building. Rahim said that they used Makassarese throughout the six grades of local schooling, but began Malay slowly with the first grade. After the sixth grade, they have to go to Makassar if they wish further schooling. I asked about a bus. None comes to this kampong, [i.e., Balombaru--Analyst] but one goes to Sungguminasa, and could be gotten on the main road, which incidentally is quite a walk. As usual, evidently, children must walk rather far. A girl about nine or ten came in from the school later. That bus costs 15 guilders per month. [15 rupiah, f.15] I asked about the use of the old Makassarese script. Rahim said that its use and the knowledge thereof are quite general. He added that there was a press in Makassar. 872 346 494 198 435 212

Rapotjini and Gusungdjonga. The imam of the latter is the father of my assistant and he is also a hadji. He came in later and seemed like a good old fellow. There is no kampong council, and thus the situation is somewhat as it is in Bone. 368 [623]

I asked what the kepala kampong did. I was told that in legal cases the kepala kampong made decisions himself, after the police of the local kampong had made the arrest. If he couldn't the case went to the karaëng. But there was no consultation. Also, if a problem comes up, the kepala kampong usually does not go into consultation with the seriang, but more likely with his own cronies. The only time all of the village is called together for discussion of opinion is at the time of an election when a great drum is beaten. 622 692 623 203

In addition to mosques, there are many surau, that is prayer houses, in each kampong. The Karawisi karaëng is not a member of the central administration of Goa. He is only a territorial ruler. Nevertheless, he is a very high noble, indeed, of the highest (ana'tino') rank. He could be a radja and his uncle is the present radja. The former karaëng in Karawisi was an ana'sipuwe, which is a lower rank. [346] 565 368

We went on to the discussion of Karawisi in the kingdom of Goa. The latter is divided into two divisions by a river [running east to west, the Djeneberang]. One section is the territory of the Bate Selapang (I think). In the other section there are over ten parasangan. The "nine" conquered the rest and removed the regular rulers and put in ordinary chiefs (I must check on this as it is not very clear). The bate are not noble, evidently, or at least they are not necessarily high nobles (I note that Friedericy has listed the title gallarang for several bate, and this is lower than a high noble). Thus the kiesheeren [i.e., literally, electoral college--Analyst] are of commoner class. Nowadays there is a radja. Rahim says all he does is signs his name. There is also a council of five men, like the seven princes of Bone, evidently. The Karaëng Karawisi is not in it. There is no council in the parasangan. 632 565 114

Rahim gave me a diagram of Goa as it was three hundred years ago. It goes as follows, as well as I can remember it. (See diagram, page 48, field notes) [the main division is between the people the rakyat associated with the earth and the leaders associated with heaven. At the top is the radja; with him there are forty princes called arong. There is also a pabitjarabutta at nearly the same level who is in charge of relations with aliens. Under the radja are two lesser leaders, the tumilalang lolo (lolo meaning evidently "younger") and the 175 565

567 age. *If they are over forty today they do not care so much,*
152 and would admit it (proud to be slaves?), but if they are under forty they get very angry. Sensitive. I was told that nearly all slaves are descended from the poor. I asked about one family. They said that they had a very small house and were very poor. Another slave family is still living with a master family. They said that they didn't want to go off.

342 Ground plan modifications during the past fifty years: today
178 there are generally fewer people in each house than was true
161 fifty years ago. A house like Saleh's now has eight inhabitants whereas formerly there may have been fifteen. And the small
592 houses have many more. The population has risen some despite the slave losses. There is not so much moving around. They saw a difference in making a comparison with the United States.

167 Migration: on this subject there is much discussion. In
521 general, two kinds of people left the area during the last fifty years, sailors and contract coolies. They went to many places, especially to Banjermasin to work in connection with rubber or oil. Many people would like to go away, and talk about it, but they have no money so they have to remain. When a traveler returns he tells about his adventures in visits to friends' houses. There is no central hangout.

167 Immigration: there seems to be relatively little moving in. I asked if they would agree with the generalization that the poorer ones are those who tend to leave, but the well-off tend to stay. They saw the point.

Travel: we again talked about the sailors and coolies. They said that many never left Balombaru at all. They mentioned some ideas regarding danger in the outside world, but not much of the magic sort. They saw the point involved in certain Javan ideas, but insisted that it was not the same here. There seems to be plenty of resistance to leaving on
[593] the part of the elders. They try hard to keep the people from going away.

205 Communication: there is not a single telephone in the kam-
206 pong. The nearest telegraph station is in Makassar and
207 Sungguminasa. Mail goes to Sungguminasa from Makassar, and thence to Djongaya. From there the kepala kampong brings the mail to the kampong of Balombaru. And if he doesn't go there for ten days, there is considerable delay. There is not a single radio in Balombaru.

● 203 No one reads newspapers. They do read surat kabar dinding literally, wall newspaper, i.e., news bulletins--Analyst] put up on the walls by the Ministry of Information. They said also that there was plenty of class rumor spreading. And

there is much news exchange carried on in the pasar. Most people, they said, are not much interested in any news except that which applies to local affairs. 203

Ideas concerning the "place" of this village in the world: there is little good geographical knowledge to be had except in the school. This is the big thing here. They saw my point when I told them about van Baal's argument that children lose pride when they see that Goa is little and unimportant, while their fathers think of it as the navel of the world and can thus feel that they belong to a great place. They seemed a bit puzzled and distressed. As for ideas regarding the population of Indonesia and the world, they said that maybe ten individuals knew the population of Indonesia (though it is being spread by the Ministry of Information in propaganda). As for the population of the world, Saleh said he did not know this, and that no one else in the village did. He said that there was plenty of local patriotism. 829 186

Contact relations with other villages and neighborhoods: Of this there is not much yet, but they said that the old enmity against the Buginese is now gone. They could tell me nothing regarding any other enmities. However, they admitted that in higher political circles rivalry probably persists. We talked about the arrest of the Goa and Bone royalty and they are not sore about this; indeed, they merely said that they had no knowledge of these things. They added that they could not understand why the Dutch took the Goa radja because he is a quiet man who sat in the palace all the time reading kitab. They have a feeling for justice, but feel so ignorant and get so little news that they don't even try to comprehend why things like that happen.

Modern dancing: I remarked that there was plenty of modern dancing in the Philippines. They said that it was simply non-existent here, and that seems to be the case. This is a real difference. They said that the people merely like to look at it. They evidently meant the staring at European dancing couples which I have observed. But tolerance stands out all over. There is no criticism of the "wickedness" of alien customs, etc. There is merely an attitude of "that is the way it is." 177 535 609

Flores: The following information was obtained from the Secretary of the Cultureel Centrum here. His name is van der Wetering. This Cultureel Centrum here is a branch of a private organization in Amsterdam which gets a subsidy from the East Indonesian government. Van der Wetering said that the Catholic Mission has Flores, the Protestant 000

167 563 remarkably, one of the kampongs here in Bukaka, namely Tolangi, is largely populated by descendants of Toradja who were formerly slaves. They speak Buginese now, but if their relatives visit they speak Toradja. Formerly, if a radja wanted workers, he told the kepala kampong and he in turn ordered the Toradja of Tolangi to go there. Thus they were the slaves of the radja. I must see the place.

609 574 203 Evidently Bukaka has no idea of foreign magic. When a new family moves in, other people come and visit, and they often hold feasts. There are no Europeans here, but there are some Chinese, etc., as above. If a man returns he tells the folk the news from the outside world by visiting in their houses. There is no central meeting place.

484 828 As for travel, there are relatively few people who ever go away on trips. As for most of the people, they never go away. Many would like to travel, but have no money. They are certainly not afraid, and Andi adds that the Buginese are always brave.

365 206 207 205 As for communication there have been a few changes. This is especially true of the roads and auto buses. There are a few telephones and a few radios too, and electricity runs as far as the Kepala kampong's house. (Not very far). The nearest telegraph station is in Watumpone. Postal delivery goes also only as far as Watumpone from where the kepala wanua informs the addressees that they have letters waiting for them. There are no mailmen, and few letters ever arrive. They don't write them. Very few people ever read newspapers. When they go to Watumpone they read the Information Ministry's wall bulletin, but I am told that the common folk even pass these up. They are not interested. There is no local paper, and they seem never to expect one. What they get are Makassarese and some Javan ones. They also get the Pandji Negara, a monthly from the Information Ministry. No bulletins are posted in the kampongs, but only in Watumpone. They agreed that the bulletins at least were a new development as far as news was concerned.

203 204 178

443 504 No peddlers come in from the outside here, and there are no praus because it is inland. However, in Badjoë on the coast there are plenty of boats.

203 186 829 The market is quite a place to meet people and get local news and gossip. Most of the people here, except the teachers and a few others, are interested only in local news. Evidently there is very little interest in Indonesia as a whole among the mass of the population. This is really a dead place. As for ideas concerning the "place" of this village in the world at large, Andi had some geographical ideas, as did the guru, but

the others did not. They said that relatively few, except school children (they are always mentioned as exceptions) could draw a map of Celebes, Indonesia, and the world. But some of them have seen maps in the schools. 203 186 829

As for the population of Indonesia, the Kepala kampong could tell me nothing, but Andi and the teacher knew something about this. This was also true with most of the others, except for a few school children; that is, they do not know even approximate figures for Indonesia at large. As for the population of the world no one had any ideas. However, Andi knew that China was largest, and India next largest. They were impressed that Indonesia is the seventh largest country in population in the world. Later I found out that the Sulewatang has quite an extensive knowledge of international relations and of the world. And Andi knew the capitols of Ireland, Finland and other countries. As for local patriotism, Andi said there was no real pride in Bone. They are not sombong [arrogant, conceited, presumptuous], but have hormat [honor, respect, distinction]. And adat is everything. I asked about the big speeches of loyalty formerly made by chiefs going to war. I also asked, in this connection, about the jumping and kris waving. Andi said that this was just adat. He keeps on saying that there is nothing here except adat and that the people are backward. He seems disgusted at times. He said they simply do not progress, and seems to doubt that they ever will. As for relations with other villages and neighborhoods or areas, there is exceedingly little. Formerly something along this line could be said about friendly or warlike relationships with Wadjo, Goa, and so forth. Nothing, however, is left of this. As for war, they can not carry on their former practices because the Dutch took their weapons. 186 181 578 721

Bukaka, September 8, 1949. Second day: The people here know very little even about local historical events. This reminds me of Abdul Radjab, the Minangkabau, who is gathering local tales in Makale for Balai Pustaka. He was here once and said that he thought that he could get plenty of material in Wadjo, but after long talks with the important people who said it would be all right, he did not succeed in getting even one story. In the Toradja country, he got plenty, and even in Paloppo (but it is a part of Toradja). It is his idea, that the Buginese are helpless and hopeless. He said that a psychologist should study them. They are so bound up with fear and backwardness that there seems to be nothing here. He later took a bus for Tanette but it stopped at Balannipa which is twenty-five kilometers short. The driver said "all out", even though he and the others objected. However, the driver 157 114

Makassar 066

829 As for the ideas of the horizon of political life,
208 he said that outwardly there had
been no change, and that the horizon is actually non-existent.
521 However, he suspects that much more goes on beneath the surface. He said that every man, even the lowers, knows about the Java troubles. But one never hears a word about this in public. As for outside places, they know a lot about the United States and Russia, that is, they know about the troubles involved. They know the communists have China. And they know that India is free. They know about the Pakistan-Hindustan trouble. They know a little bit about Burma. And they know that MacArthur wants to use Japan against Russia. They know the Philippines are free. They know Germany wants to fight against Russia. All of this is known in varying degrees, but in general much news goes on under cover. Most knowledge, however, centers around the United States, Russia, and China. A poor last is India.

As for colonialism, Andi said this is another jail matter. People just keep their mouths shut. But he knows, and thinks other people know, that the radjas and the Dutch are working together. I made a speech on this and he agreed. I can see that he knows quite a bit, and is probably very Republican in sympathy, which means that he and his fellows must talk quite a bit on the side.

(661) As for ideas about Holland and the like, that is also taboo.
829 As for any knowledge of other countries' politics, as above it
521 centers mostly around the United States, Russia, China, and
203 then last India. Some knowledge is shown concerning Germany and Japan, and other Southeast Asian countries. They obtain this knowledge via movies; little information reaches them indirectly from radio sources (i.e., one hears a broadcast and relates the news to others), for example, from the Voice of America or the Republican radio. Some news also travels by rumor and from papers or from people who read papers. Political subjects are seldom or never discussed in public. Such discussions may go in the homes and in secret, but only in intimate circles and even then the people are quite wary. I asked the Controleur about this and he said there were two viewpoints: First, that in 1946 there was a great deal of political trouble here involving extremists, and many were killed. Thus politics seems dangerous and must be suppressed or else it will lead to trouble. The other, to which he and the Assistant Resident incline, is that if they suppress discussion of these matters to a certain degree here there will certainly be an explosion someday. He thinks it would be better if the nobles would get on a more political basis or on the political
665 bandwagon and into political parties. He said that Bone is the
668 only state in South Celebes which has no parties. This seems